禁賣買

THE MISCELLANEOUS ESSAYS

OF

YOSHIKADSU ENOUYE, LL. B.

LATE PROFESSOR OF LAW IN THE UNIVERSITY OF TOKIO,

WITH

A SHORT SKETCH OF HIS LIFE.

TOKIO:

PRINTED AT KAPPANBU OF INSETSU KIOKU.

1880.

NOTICE.

THIS book is published by the students of the University of Tokio, not so much for the intrinsic merit of Mr. Enouye's essays, but rather as a tribute to the memory of him, whose friendship they most highly valued, and whose untimely death they deeply mourn.

A SHORT SKETCH OF THE LIFE

OF

YOSHIKADSU ENOUYE.

How often do we in this wide world of wild perplexity observe the saddest calamity befall the brightest future! As the buds of the sweetest flower are sometimes killed by an untimely frost, and the brightest morn is often ended in dark and furious storms, so do similar misfortunes interrupt the happy smooth current of a human life. A young man of six and twenty, gifted with rare mental powers and a speculative cast of mind, who has just appeared above the horizon of this unexplored universe, finds it very different from his imagination, and terminates his life before he reaches the zenith of his glowing promise. A most lamentable picture of reverses and misfortunes is presented by the life of Yoshikadsu Enouye.

In the days of Feudal Splendor, around the castle of Fukuoka, there lived a family of Samurai by the name of Enouye. Shosayemon Enouye had five children: the first, Keitaro, succeeding to his father's rank by the right of Primogeniture. The second was Rokusaburo, whose name was afterward changed to Yoshikadsu. Rokusaburo was born in a little house by the Pine Grove on the twenty sixth day of July, 1852, just as the huge American war-vessels of Commodore Perry had broken the calm ripples of the Bay of Yedo.

On account of poverty, Rokusaburo did not receive an early education, and when he was only 10 years old, he was sent to a Buddhist monastery, because the small pension which his father received could not support the large family. Thus too early upon his childish head, a pitiless storm of misfortune began to beat. Day after day, he followed the old grave monks to the place of prayer, and sat there among them with nothing to divert his mind but dimly burning candles, and the doleful sounds of chanting. This boy of tender age, cut off from all worldly objects, was fast imbibing the monastery's air of solemn sadness, and beginning to show the marks of sorrow upon his forehead. Every body pitied and sympathized with unfortunate Rokusaburo. Although his early education was sadly neglected, yet Rokusaburo showed so great an ability for study, that it attracted the attention of a friend, whom he happened to meet during a short stay at his native place.

The European and American Powers were about this time seeking to induce the Japanese to have intercourse with the outer world, and for this purpose were negotiating with the Tycoon's Government. Some of the Daimios were sending their retainers to Yedo and Nagasaki to study the Dutch, English and other languages. Among them, Mr. Kuroda, a former Daimio of Chikuzen, being one of the Feudal Supervisors of Nagasaki, early discovered the importance of this knowledge, and at once appointed Mr. Esosaburo Hiraka to superintend an expedition to Nagasaki. Among other promising youths the choice of this gentleman fell appropriately upon

Rokusaburo Enouye, then a boy of thirteen. In February 1866 Rokusaburo went to Nagasaki with the party, and there applied himself to study so diligently, that, in a few months, he acquired a good knowledge of English. In 1868 Mr. Kuroda determined to send several students to Europe and America at his own expense, among whom was Rokusaburo. In the early part of 1868 the party came to Yedo, whence they embarked for America clad in so-called European costumes, which, according to Rokusaburo's diary, consisted of a long mantle and short trowsers, together with a red flannel shirt and a narrow paper collar. The advent of these peculiar personages in San Francisco in semi-American costume, attracted the common people, who flocked around them staring and examining them from head to foot. From San Francisco they proceeded to Panama by steamer, and thence to Boston, where they arrived in the latter part of October 1868. Here, as strangers in a strange city, and at first with no other friends than their countrymen, they were soon welcomed by Mr. Gilbert Attwood, whose interest in Japan made him at once their good and true friend. At his congenial home in Jamaica Plain they passed many pleasant evenings, where they quite forgot the care and anxiety of foreign life. Enouye, for by this name alone he was known in America, took up his residence at Boston Highlands in Massachusetts, and became a student with Mr. Delaway, through whose assistance, together with that of his neighbors, Mrs. Weston and Miss Reed, he was enabled to perfect his knowledge of English.

In the spring of 1869 the whole empire of Japan was involved in the War of the Restoration, so that Mr. Kuroda was obliged to stop the remittance of Enouye's educational expenses. But, fortunately for him, a letter from the Secretary of Foreign Affairs soon announced that he was to continue his studies at government expense. Having received these glad tidings, Enouye entered in September 1869 the Highland Academy at Worcester, Massachusetts. With the uniform of a cadet, glistening with bright buttons and embroidery, he was delighted; and he imagined that he was just beginning a bright career of military glory, as he was then poring over the "Life of Napoleon the Great." But soon hard discipline, such as drilling, marching, and standing sentinel, dispelled the charm first indulged by his imaginative mind; and he soon began secretly to turn his attention to Politics and Law. The Highland Academy was then in a most flourishing condition, and Enouye pursued the course of studies with unrivalled zeal. Here he received a general education, and wrote essays and letters with untiring industry. Although his countenance presented rather a demure appearence, Enouye often entered into harmless frolics with great zest. On hearing that some Japanese girls were coming to Washington to be educated, he wrote to a gentleman in Georgetown, "I tender my sincere thanks to you on behalf of my sisters, who are expected from Japan; but I pray you, do not initiate them into that Western custom among ladies of hen-pecking their husbands. Beyond the broad Pacific, such an awful

thing must not be practised."* In 1872, when the Japanese Embassy came to Washington, Enouye hastened to greet them on their arrival; and after having remained there a few weeks, went back to Boston to study Law. Disgusted with several failures to find the place for study which he desired, he wrote back to Washington the following letter, "I have succeeded in securing a private teacher for each of my *three* new friends, and also their boarding house; but I can't get any place for myself. Thoroughly disgusted with this state of affairs, I instructed my solicitors, Demosthenes, Cicero & Co; Elysium, to purchase for my benefit an elegant residence on Beacon Street. As I was getting ready to leave this noisy hotel, and establish myself in my new residence, a most astounding answer to my *positive* order arrested further proceedings on my part. The substance of this was—Almighty Dollar did not see fit to trust me."*

Since Almighty Dollar decreed that Enouye was not entitled to a fine residence, he hired one attic room in a boarding house, and began to read Law. In May he was introduced to Mr. Oliver Wendell Holmes, Jr., who was then a lecturer on Law in the Harvard Law School; and Enouye soon began to study in his office, where Mr. Holmes argued and explained many puzzling questions. At the same time he attended various courts to study their proceedings.

Throwing away a military cloak, and coming out from a little academy into the world of reality and excitement, Enouye beheld an enormous field of human activity, in

* "The Japanese in America," by Charles Lanman.

which he resolved at once—too hastily—to play the part of a lawyer, politician, and philosopher. The bent of his mind, and perhaps the early impressions of a Buddhist monastery, induced him to indulge in religions and philosophical meditations. "I am neither a Christian nor Buddhist," he used to say, "but seeking some philosophy, in which I can find the possibility of worship." He read nearly all books on social and philosophical questions with unspeakable zeal; but, instead of clearing up his doubts, he became more and more entangled in the perplexing meshes of social problems. The more he studied, the farther he seemed to be wandering in the dark labyrinths of Philosophy. The originality of his mind soon revealed itself in his conversations and discussions, and his letters, full of bright thoughts expressed in Anglo-Japanese style, are highly valued by his friends for their peculiar merits. He had the power of adopting his conversation to any society with which he came in contact. Both the old and the young found his conversation entertaining as well as instructive; and the sober and the gay wondered to hear him discourse on profound and on common-place subjects with equal readiness.

In October 1872 he entered the Harvard Law School, and roomed in the Holyoke building with Mr. Tanetaro Megata, who was also a law student. Not being a graduate of the College, he was hardly known in the school; but it was not long before he distinguished himself as one of the "bright men." He argued and explained some of the most abstruse questions with

wonderful clearness. In his argument of cases before the Moot Court, he displayed his thorough mastery of the language; but unfortunately his strong accent sometimes prevented his thoughts being fully understood by his hearers. His favorite studies were Criminal Law and Jurisprudence. From the latter, he naturally turned to the study of Political Science. He was a great lover of English Literature, and to this interest the study of Law began about this time to give way; for he was devouring Byron and Shelly to his heart's content, or closely watching the proceedings of Jarndice vs. Jarndice in Bleak House, while his friends fancied that he was studying Blackstone and Kent.

When the Boston Japanese Students' Club was formed, Enouye was elected the Secretary; and in its debating arena he took a prominent part, ever ready with defensive and offensive weapons. In the autumn of 1873 an exciting convention was held at Worcestor, Massachusetts, where two political enemies stood as candidates for the governorship. Enouye, who was then interested in politics, hastened there, and was admitted to the very scene of political excitement, where many eminent American statemen made able and thrilling speeches which stirred up his political ambition. On his return from this convention, he declared that he did not care to become a judge, because merely to say what had been done gave no satisfaction to his ambition; but that he must either be a legislator or executor in order to employ the full power and capability of his mind. Therefore he devoted his last year in the Law School to

Political Science and Philosophy. During the day, he read and thought; in the evening, he appeared in the midst of Boston or Cambridge society, and there talked with the wittiest and brightest writers, or argued with the keenest lawyers and deepest philosophers. His incessant reading made him a complete man; his conversation with others, a ready man: and thus his name began to be known in Boston, where he was received with open arms and extended hands. It was the only spot of sunshine in his life, and he cherished its remembrance with childish ecstacy. Whenever a gloomy or despondent spell troubled him, he used to exclaim, "Oh! take me to the heart of Boston, where I shall be cured." Transitory is the phase of human affairs. Soon Enouye must leave those scenes of social and intellectual pleasures, and return to his native country. Suddenly an awful thought strikes him; he has entirely forgotten his mother tongue, and, what he is to do after his return, seems a puzzle to his desponding mind. He has come to America a boy, has been educated in American Schools, and thoroughly Americanized in his manners and thoughts. In reality no Japanese characteristics are left in his nature.

The Commencement Day of 1874 was memorable in the history of Harvard University, as the first time for the Faculty to confer a degree upon an oriental scholar; and Yoshikadsu Enouye received the degree of L.L. B. In July he left Boston with Aichiro Hongma, who originally had come with him from Chikuzen, and had just graduated at the Massachusetts Institute of

Technology. On the morning of his departure, all his friends, both American and Japanese, came to the depot to see him off. As the train was leaving the gate of the station, he reluctantly bade Farewell; and casting one longing glance upon those familiar faces, he left Boston never to return.

The Pacific was pacific indeed during his homeward voyage—not only pacific in weather, but in its influence upon the excited mind of Enouye; for that vast, unlimited ocean was full of a monotony, which lulled him to quiet on its bosom. But this happy tranquillity was soon terminated by the sight of Yokohama, where the noise and bustle of the world were already waiting him. No sooner had he stepped on shore than he was astonished to find his own country changed entirely in its appearance. On coming to Tokio, his astonishment darkened into disappointment, for Japan in her reality was not at all what he had pictured in his imagination. "Distance lends enchantment" was too true in his case; for Japanese society and civilization were more charming to him when he beheld them in his mind's eye from the other side of the Pacific.

A few months after his return, he was employed in the Naval Department; but on account of his deficient acquirement in Japanese, he could neither display his knowledge, nor enforce his opinions. Moreover, the atmosphere of official society was anything but agreeable to a pure American democrat. He soon presented his resignation, and was dismissed from service after many difficulties. This sad experience taught him that he

must surrender his political ambition, and resume once more his long-accustomed habits of student life. So he established with his friends a private school in Akasaka, where he taught English to the younger students, and Law and Political Science to the older. Thus quietly he passed six months, the centre of a little group of eager students. But this dream of tranquillity was doomed to be interrupted, for Enouye soon received an appointment as instructer in the Aigo Gakko, where he taught English to the students of the higher grades.

When the Imperial University abolished the studies of German and French in its regular course, and decided to use the English alone, there were many German and French students who had to become acquainted with the latter, before they could pursue the academic course; and, as there were no other competent instructors in English, Enouye was appointed an assistant professor, and entrusted with the charge of preparing these students for the University. In this capacity Enouye found it necessary to acquire the Japanese and Chinese, which he now studied with great deligence. But the elementary books were mere child's play to his already matured mind, and, finding in them neither literary enjoyment, nor intellectual profit, he threw them down, and began at once to peruse the history of China and Japan. His close application and hard study soon brought out the result that he became considerably acquainted with the principal books on the Chinese and Japanese. In a little more than a year, his students of English entered the University, and Enouye had

creditably discharged his duty. Having been appointed an inspector, he now had a seat in the council of the University, and therein partook in the management of educational affairs.

When Enouye occupied the chair of the Professor of Law, in April 1876, the students did not like him at first, in spite of his knowledge of the subject, on account of his somewhat cold and reserved manner, together with his peculiarity of stopping short in the middle of his explanation of cases. However, as they associated longer with him, they discovered the true and gentle soul which lay hidden under those outward peculiarities. He was soon recognized as their firm friend, always eager for their advancement, and often standing forth to defend the cause of the students. Many students and other young men frequented his house, where they discussed the current topics of the day. Whenever their conversation turned upon America, he exp'ained fully and intelligibly the political and social institutions of the United States. Among the law students, Messrs, Kawakami and Kida were the most intimate; and it was largely with their assistance that he prepared his articles which were published in the papers.

The number of his acquaintances was considerable, including all grades of Japanese society; and, in calling on them for the purpose of acquiring the knowledge of Japanese history and politics, he spent the greater part of his afternoons. In the evening, he regularly read the newspapers, taught English to his students, and

then retired to his study, where he sat up till past midnight poring over all the new books, chiefly novels and poetry. He sometimes prepared his lectures two or three days ahead, in order to have the more time for his own study. Whenever he was busily engaged in work and had no time to read the newspapers, he requested Mr. Takahasi, his constant companion, to repeat to him the contents of important editorial articles.

When he bought a house in Tokio, he sent for his mother and two younger brothers from Fukuoka. The brothers were educated at his expense according to their tastes in different schools; and the mother, who had been suffering from weak eyes, and who in fact had been almost blind for many years, was sent to the Hospital, where she recovered her former sight through the careful treatment of the best physician in Tokio. This kindness towards his mother and brothers was the admiration of all.

In February, 1877, when the Satsuma Rebellion broke out under the leadership of the famous Saigo, the heart of Empire, throbbed with anger and fear. The Emperor, who was then in Kioto with some of his ministry, temporarily established the seat of the Government in that ancient Capital of Japan. Mr. Kuroda, a relative of Mr. Shimadsu, started for Kagoshima on a special mission, and Enouye accompanied him as far as Kioto. On his return from Kioto to Tokio, he found the Capital in the height of excitement. Everywhere the people were discussing the war, and newspapers were filled with telegrams from the scene of

conflict. Then came the question of the forfeiture of the rebels' property, which absorbed the general attention of the country. Two conflicting views were taken by the leading papers in Tokio, and Enouye advocated forfeiture with vigorous arguments, and published an article in one of the papers.

The war having been brought to a close, and everything having resumed its former tranquillity, Enouye with Messrs. Fukuzawa, Yegi, and Yano, opened a public lecture hall in Tokio, where he lectured on English Law. In his attempt to explicate the perplexing questions of Law through the mediumship of his imperfect Japanese, he often became embarrassed by the unmanageableness of foreign legal technicalities, and his lectures were sometimes so compounded of Japanese and English, that his hearers became hopelessly bewildered. Whoever heard him lecture always said, that it was a pity Enouye could not express himself in Japanese as fluently as in English, because his original thoughts, so deep and so important, remained, nevertheless, shut out as by a screen from the full understanding of his audience.

On lamenting his imperfect Japanese education, he once said to a friend, "I am a child with some knowledge of English, and it will be twenty years before I become a full Japanese." This mode of thinking often made him despondent. In his despair, he once cried out, "Oh! I am doubly unfortunate; for, if I go to America, I can never make myself the equal of those who are brought up in their native land, and educated

in their native language, and, if I remain in Japan, my education is such as to make me not only useless, but unhappy. Whither shall I flee? There are obstacles on either hand staring me in the face. Must I remain here, and in continual despair? O, Fate! too cruel Fate!" But when he was not gloomy, he expressed the same idea quite humorously, for he said, "If mere foreigners, without the slightest knowledge of Japanese and without sympathy for Japan, are employed and handsomely treated by my countrymen, why should I not be entitled to at least half as much respect, when my whole heart is dedicated to the service of my country. This seems the plainest logic; but——— the secret of it all is that I am a Japanese, without red whiskers and complexion."

When the University was separated into three departments, namely Law, Science, and Literature, Enouye was appointed the Professor of Law. In reconstructing the course of studies in the Department of Law, he abolished Latin and Political Science, and confined the instruction to strictly legal training. When this was accomplished he resigned the inspectorship, in order to devote his whole time to the study of Law.

In the Summer of 1878, the Educational Department proposed to change the site of the University. Enouye advocated the separation of the Department of Law from the rest of the University, and urged that the new Department should be established near the Court House, in order to give the students an opportunity to study the practice of the courts, as well as the theory of

their books. He also insisted that, on account of the scarcity of books in Japan, the Library of the University should be established in the centre of the city, so that an easy access to books might be given to all.

Enouye had hitherto steadly refused the advice of his friends concerning matrimony. But somehow, about the summer of 1878, the thought seriously penetrated at last his obstinate mind; and one of his friends in Osaka selected Miss Masayo Sen of Kioto, a pretty maiden of sixteen summers, and despatched to Enouye information that he had made arrangements for him to meet his future wife. As soon as the University closed, he hastened to Kioto to be united in the sacred bonds. On the day before his departure, he gave a farewell party in Tokio, and invited all his friends. Whether ordained or not, it was, indeed, the last and long farewell to all and to the world forever. The wedding was celeblated in Kioto, and Enouye returned with his bride to Tokio. But alas! Happiness was momentary like a mist before the wind. Enouye had closed his eyes on earth, which had indeed been to him only a place of many sorrows. He died on the 29th of January 1879, at the age of twenty six; and his friends were all awe-striken, when they heard of this sudden and untimely end. On the funeral day, there were about five hundred persons altogether including some foreigners, following the mournful bier to the burial ground of Aoyama, where they laid the dead peacefully "on the lap of earth," and erected a large beautiful tombstone with the inscription dedicated to

the memory of the man, so honest in heart and so pure in mind.

Yoshikadsu Enouye was a man of originality, keen penetration, and unswerving principle. He was extremely sensitive and fastidious, but of unwavering earnestness and sincerity. He strove unflinchingly to do what seemed to him right, without regard to the prejudices of others, and without regard to his own personal sacrifice. He frankly confessed his ignorance of Japan and its society; but this very confession, contrasted with his learning and accomplishments in English, caused him to be more esteemed by others. How patient and persevering he was for the search of knowledge. He read, and thought, and reasoned, until he lost himself in the labyrinth of his own speculation. Thus, unsatisfied and perplexed, he would lie awake all night, persistently attacking the problem he had set out to solve, until the dawn, with the noise of the busy world, would break in upon his meditations.

Of course, some men are naturally endowed with a gloomy disposition, and some with a happy one; but how much do they form their character from the influence of their surroundings! The sad-colored garments in the dark monastery, and the ever solemn expressions of old monks had impressed this young mind so vividly, that they left enduring lines of sadness on Enouye's countenance.

Enouye would have never attained great prominence as a lawyer or jurist; for he was by nature too much of a poet and a philosopher, and often allowed his

bright original ideas to carry him off to the enchanted realms of imagination, instead of patiently following the thorny road of sound legal argument.

With a weak constitution and strong mind, he beheld the bustle and excitement of the world continually passing before his eyes, and felt it goading that restless energy which could never content itself with rest. His pride and ambition gave birth within him to lofty aspirations; but his frail constitution and sensitive nature were crushed under the humiliating blows which a hostile sway of tragic circumstances relentlessly showered upon him. When the fit of morbid melancholy seized him, he was often seen standing at his door, staring upon the cold, unmastered, disappointing world, with a quivering of lip and the wrinkles of sorrow. One would almost hear him utter, "Why am I born with a soul foredoomed to self-consuming despair?" Whenever he viewed the present aspect or the probable future of human society, he could see and foresee nothing but darkness, whence he never more could turn away his face. He pondered on it over and over, until he wearied himself in body and in mind—yea, for he had lost all hope of human life. He lived in sadness, and died in sadness. By his death, his family lost a kind brother and affectionate son; his acquaintances, a sincere friend; and his country, "a good and faithful servant."

KENTARO KANEKO.

Enouye became insane, was in an asylum was thought well & discharged, but committed suicide by jumping into a well.

OBITUARY NOTICE.

A JAPANESE STUDENT.

(*Boston Evening Transcript.*)

"We have to announce the death of Mr. Enouye Yoshikazu, a Japanese gentleman of high accomplishments and promise, whose young life was clouded by misfortune, but for whom his friends had felt assured of a happy and distinguished career in the future. His loss will be deeply lamented in many circles." [Tokio Times, Feb. 1, 1879.

The above announcement of the death of Mr. Enouye will be received with pain by many friends in Boston and its vicinity who, during his residence here for six or seven years, had the pleasure of his friendly companionship.

Mr. Rocksaburo Enouye, by which name he was known in this country, was among the earlier arrivals at Boston from Japan, and commenced his English studies with Mr. C. K. Dillaway. Some years afterwards he entered the Cambridge Law School, where he finished his education and returned to Japan. In 1876 he was made junior law professor and inspector at the Tokio Kaisei-Gakko (Imperial University of Tokio).

Of a most engaging manner, quick of apprehension and of rare intellectual acuteness, he was the life of a little Japanese club in Boston; and in their debates and discussions it was Enouye who was most ready, with

some apt illustration or brilliant sally, to overthrow his opponent in a war of words.

By his American friends he was greatly beloved, adding to natural grace a delicacy of sentiment that was very attractive. Full of zeal for knowledge, his mind was on the alert to grasp the opportunities that were spread before him, in a country which was completely foreign to his early surroundings. The sad news of his death brings vividly to the mind of the writer many and many long discussions over the future of his own country—his hopes and his fears for Japan.

These fireside talks often took a wide range, and broke out into little narratives of his far-away land—travels, anecdotes of household events, odd peculiarities of odd Japanese, and a thousand details of such things as had impressed his mind in early life—all told with a graphic energy and sense of humor most charming to his auditors. One could not but realize that political forethought, home affections and sympathies, and wit and humor, and crabbed oddities, were as truly Japanese as American; that we were all of one great brotherhood; that the accident of having been born half a world apart had made no difference in our fraternity.

And now we can truly say to those who miss him from their side in Japan, that we too, far away, feel that a dear friend has gone from us, and that we share their sorrow.

MISCELLANEOUS ESSAYS.

THE PRACTICAL AMERICANS.

Is it a disgrace to the Americans that they are a practical people?

Before entering into the discussion which the theme demands, let me define the position from which I am obliged to look at this delicate question. Japan, before the late revolution, was undoubtedly the most aristocratic nation in the world. As is usually the case under such circumstances, the down-trodden mass of the people strikingly manifest that characteristic which is the subject of my present essay—namely, an acquaintance only with those ways of life which relate to the supply of the actual wants and necessities of mankind. This is because, the greater portion of the nation's wealth being in the hands of the ruling class, the lower classes have to make the most of everything within their reach. I, like any other thoughtless born-aristocrat, despised this tendency of the commons. I acknowledge now that this was very unjust, but still something of this spirit will no doubt influence me in the decision of the great question now before us, and I request my kind readers constantly to bear in mind this circumstance.

When Columbus revealed to the astonished inhabitants of the Old World this continent, with its boundless resources, unappreciated by its simple natives, the terrors of the yet unexplored Atlantic were not

sufficient to keep back the bands of adventurers who soon flocked from all quarters to this newly-discovered land. Disregarding the rights of the original owners, they appropriated to their use whatever they could obtain, and it was not long before bitter quarrels among themselves began. Mexico had its Cortez, Peru its Pizarro; but that portion of the new continent now the United States of America was contended for by the English, the French, and the Dutch. They settled in various localities of the country, and by their conglomeration was formed the United States of the present day.

The Americans, who unmistakably inherited the virtues as well as the vices of their ancestors, are a nervously energetic, enterprising people. When they threw off the British yoke, what remained was to develop the hidden resources of the country; and how well they have performed this the present prosperity of the country sufficiently attests. In the course of this stupendous undertaking they were being continually brought into contact with new difficulties, and they have always proved themselves equal to any emergency.

The world is indebted to the Americans for the steamboat, telegraph, and many other very useful inventions. It may be broadly asserted that whatever had a practical application was studied and improved by them. A glance at its educational system enables one to form some idea of the people. The cities have their business colleges, while agricultural colleges dot the face of the country. Then there are schools of engineering, architecture, medicine, and other departments of the

useful arts, and these are faithfully attended to, while the general education of the youths is designed to make practical men. The fine arts, which refine, ennoble, and delight mankind, are sadly neglected. The fact is, an American does not want to be a painter, sculptor, poet, or rhetorician, but a rich man. Wealth is the sole object of ambition of the people at large. I must say now that I am entering on very serious grounds. I am not so presumptuous as to attempt to trespass on theology, but I must confess I shall go very near the frontiers of it. The Americans who point the fingers of scorn against the rest of Christendom as lukewarm in the cause of religion, and freely condemn without fair trial the rest of mankind as ignorant of the duties of man, seem to think that money-making is the most important business of life; and, taking this as a standard, I shall finish the rest of my essay accordingly. It is not possible that the Americans should be such enthusiastic champions of Christianity, and yet reject its teachings in their ordinary life.

But Christianity teaches them that their souls live after their bodies, and therefore they must better the condition of their minds by the cultivation of virtues in this world. The money-loving Americans are doing just the opposite of this. So-called business men, who constitute a large portion of "the life and the blood" of American society, seemingly have no souls, for they are exposed for sale, if not already exchanged, for hard cash. When their souls are disposed of they receive the millions of money they desire; but

what is to be done with it?

Without sympathy, without frankness and generosity of feeling, despising human nature, they have no more use for their riches than the Peruvians had for theirs before the Spaniards came to rob them. Some men find delight in the fine arts, in philosophy, in science, in the exercise of the benevolent and social affections; but they have no relish for these. They can no more detect beauties in them than a savage can appreciate all the intricate combinations of harmony in music. As to religion, they consent to pay their pew-tax, and to be bored by an occasional sermon on Sunday, for appearance sake; but their real churches are their counting-houses, their real bible their ledger, and last of all, their real god is not Almighty God, but "the almighty dollar."

If money-making is the source of enjoyment to them, as drunkenness and gluttony are to some men, I have only to say that their taste is a corrupted one. It is but just to say that the riches of these men are gained by hard, patient labor; hence they are more to be pitied than condemned, for the question again returns, "What is to be done with these riches, and what have they made themselves by the operation?"

Another set of men, thinking this a rather unprofitable way of making money, adopt a system which combines both theft and perjury, and insures to those men a life of misery, which they richly deserve. I refer to those who seek fortune by a lucky marriage—an excellent mode of self-selling! A man who is so degraded as to go through a formal loving of an innocent,

confiding woman for the sake of her money, shows a disposition which, if an opportunity presented, would sell country, religion, anything and everything which mankind so sacredly prizes. All these things arise from that intense love of money which is so deeply ingrafted in the hearts of the Americans. If they should pay more attention to philosophy and the fine arts, they would be far more intellectual as a people; but as long as they are admirers of wealth, no matter how gained, they are merely practical and inconsistent people. Inconsistent, because priding themselves on their republican simplicity, they are the most willing slaves of fashion; or pretending to be true republicans, they are never so happy as when they have an opportunity of paying respect to a prince or a duke. Where is the trouble? The answer is plain. They are too practical.

When Franklin, than whom there cannot be a more practical American, with all the simplicity of Cincinnatus presented himself before the court of Versailles, even the ultra-royalists could not withhold the veneration due the man for true dignity, and he commanded the respect of even the bitterest enemies. Compared with this glorious spectacle, the idea of the Americans of the present day, with much money, trying to imitate the manners of other countries whose teachers they might well become, and making bad blunders, is really disgraceful. In their eagerness to educate all the young persons to be practical, they almost neglect their moral training. Man is both an intellectual and moral being.

He must be so educated as to develop both these capacities. If his intellect is trained more than his moral nature, he will be a dangerous man, for his power for evil is increased beyond measure.

In this connection I may again observe a strange inconsistency of the Americans. Though they thus neglect their moral training at home, they send missionaries to teach the wretched heathen to be good, and at the same time send a company of practical men who show their practicability by extracting the riches in every way, and when they could, by cheating those men whom their fellow-countrymen undertake to teach—to be what?—to be good!

So I might go on, but I think I have said enough to make you acknowledge, at least to yourself, that it is a disgrace to the Americans that they are a practical people.

THE STRENGTH AND THE WEAKNESS OF REPUBLICS.

The republican form of government is now generally conceded to be "theoretically the best," but its claim to be also the strongest is still disputed, or at least not yet firmly established. The Declaration of Independence by the American Colonies, the French Revolution, and various important subsequent events, until the present time, all unite in proclaiming to the nations of the world the right of a people to govern itself, and by so doing demonstrated clearly the absurdity of the divine rights

of the kings to rule.

The whole political heaven is, as it were, being charged with republican electricity. The explosion will come sooner or later. Meanwhile, the diffusion of intelligence among the people makes them more enlightened and more jealous of their rights than ever before; despots tremble on their thrones, and as they make concessions most reluctantly, most readily do the people call for more. Judging from such circumstances, it would appear that all the nations of the world, as if by common consent, are converging rapidly toward that point where Republicanism reigns supreme.

It is a matter of the utmost importance to us to endeavor to discover in what lie the strength and the weakness of republics.

Nothing is more plain than the theory of a republican government.

There is a body politic composed of so many citizens. It is an impossibility for the members of a State to assemble in a body to make their laws; hence they elect a certain number of the citizens as their representatives, who transact business for the whole people.

In a republic, every citizen is interested in any measure before the government, and it would be safe to set this down as one of the great elements of strength.

The government is influenced, to a great extent, not by the opinions of a king, or, what is worse, those of a few ambitious politicians, but by the mighty voice of an almost infallible people. It is evident that the government thus situated will be more faithful in the

execution of its duties than in monarchical countries, where the character of the goverment depends a good deal on the disposition of the sovereign. Another strong point in a republic, is the bicameral feature of its government. One body acts as a check on another, and, if their characters are different, for instance, the first radical, and the second conservative, the course of legislation will be neither too progressive, with which the people cannot keep pace, nor so conservative as to interfere with the enterprises of the country. The right to struggle for fame, for learning, and wealth, is the grandest heritage of humanity, and this right is most scrupulously respected in almost all the republican countries of the present day; hence, the poorest and humblest can have fair play to become superior in position to any other.

This state of things keeps the people ever in activity. We can hardly think it otherwise. In whatever direction an individual may go, his energies for the advancement of his position in life, his actions, are fettered by no arbitrary laws, but, on the other hand, every encouragement is given to him for the success of his enterprise. If, thus favorably situated, men are poor, it is no fault of the government, but their own. What, perhaps, exerts a most powerful influence in the affairs of the republic is undoubtedly a spirit of competition. The highest honors of the State are within reach of the meanest citizen. Men love honor, and we are sorry to add, they love wealth and power just as much as honor, if not more; hence the perpetual struggle

for the offices of the country. As a very few succeed, they will be qualified for their posts, at least intellectually, if not morally. We said perhaps not morally, because, in the tortuous way which a politician takes to the object of his ambition, he too often treads on the grounds which are clearly forbidden by his conscience. The government composed of such materials cannot fail to be strong. If the government of the Jacobins was guilty of the most atrocious deeds, it was beyond all question the most energetic body which France, perhaps the world, ever saw. In order to appreciate the enormous amount of work which that body accomplished, we must hastily glance at the position of France at that time.

The whole circuit of France was begirt with enemies. Disunion within and difficulties without did not stop here. Her commerce was destroyed by the invincible navy of Great Britain. The provisions were scarce. Never was a country in such an appalling condition. How they encountered and overcame these difficulties we shall not discuss. If we go back a few years in the history of the world, we shall find the true strength of republicanism displayed in the American war. We do not purpose to look at that memorable contest in all its bearings, but will content ourselves with an observation illustrating one of the secrets of the success of the Americans. Every historian has dwelt with enthusiasm on the retreat of Washington through New Jersey with a few thousand of the barefooted and famishing soldiers. Was it the devotion to their illustrious commander

which enabled those brave men to encounter so cheerfully the manifold dangers of that disastrous campaign?

No, noble Washington did much, but the real strength of the army lay in the fact, that every soldier was also a citizen, imbued with a hatred of the tyrant, and conscious of fighting in the cause of freedom and humanity.

When we see so much dignity in common soldiers, we shall not be dazzled by the sublime spectacle of the Revolutionary Congress defying the power of the strongest nation in the world, often fleeing before the victorious foe, yet firm and unyielding, and, at last, after a long struggle, giving the country a glorious peace, and placing her by the side of the proudest nations of the world!

Thus far, we have looked at the strong sides of the republic. Now we shall investigate some of the causes of its weakness. "When you assemble a number of men to have the advantage of their joint wisdom, you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests and selfish views." The history of every republic too clearly illustrates the above remarks of Franklin. Grant that all the legislators chosen are conscientious men; they determine to be true to their sacred trust. But alas! they do not, nay, cannot, agree as to the best method of promoting the interests of their constituents, for nothing is dearer to a man than his theory; and especially is this true of such upright

men as we suppose them to be. And then, a particular member, in pleading the cause of his constituents, may badly interfere with carrying out of a measure which will be beneficial to the whole people as a nation. It may be contended that the majority will rule; but, if our supposed member happen to be also an influential man, he may so exert his powers as to cause the very majority to enter into his views.

Now, for the working of the machinery of the government by such persons. A good deal of valuable time is consumed in making a law for, not saying of the various forms being attended to; the members advance their respective opinions, some of which are at direct variance with one another. It may be all right in a time of profound peace, but there are times when the destinies of a state depend on the passing moments. To deliberate under such circumstances will not only be foolish, but ruinous. To remedy this evil, the ancient Romans found it necessary to create the office of dictator. We have hastily glanced at the bright side of the republican institution, and, as regards its strengh, we are not very well satisfied with our observation.

This is the case when we supposed that all the legislators are honest and sagacious men. Throwing this Utopian vision aside, let us look at the stern realities.

In the first place, it will be admitted that the officers of a republic are not always the best and ablest men of the land, but that they sometimes are the most cunning, perhaps the most unprincipled.

By the most unprincipled, we refer to that class of politicians called demagogues. These persons rarely succeed in securing the confidence of the respectable portion of the people, and when they do so, they cannot retain it long.

To the mere outsiders, they would seem to be wholly incapable of doing any serious injury to the state. But when we study the effect of their proceedings, we shall be very likely to change our opinion. Too often have the glories of the state been tarnished by the disgraceful conduct of these men, too often their impudence, vulgarity, and recklessness have so prevented an enlightened statesman from carrying out his plans, that they deserve to be set down as at once worse than traitors.

At the head of this class of men stands Alcibiades, the name closely connected with the events which resulted in the ruin of the Athenian greatness. Lavishly endowed by nature with the qualities of a great soldier and statesman, the darling of the Athenian democracy, graceful and beautiful, in fact, with all the means of being the first man and the greatest benefactor of his country, he proved himself its meanest trickster, its most mischievous citizen. In a republic, a constant change of officers exerts a very baneful influence, and is the cause of bitter political and party strife. Thus there can be no stability in the government. And the stability, it must be remembered, is an important element of the strength.

Beholding a republic with her weakness and strength

before us, and a monarchy with hers in the same position, we shall fear the latter as our enemy, for she is strong, but the former we shall love as we love the truth; we shall encourage as we would an inexperienced youth, for her strength is not yet as fully developed as that of her elder sister, monarchy!

THE MEMORABLE YEAR.

The sun of 1871 is fast sinking below the horizon. Before we lose sight of it entirely, let us review the important events with which this year is so closely united.

We are not yet recovered from the shock which we at first experienced in witnessing the utter humiliation of one of the most haughty of the great powers of Europe, or surprise at the glorious triumph of her hereditary foe; or the sudden brightening up of the sky where we saw, in the direction of England, nothing but the dark clouds of war; or still later, the horror which seized us all at the cry of despair from the west in our own country. W begin our remarks with the closing scene in the Franco-Prussian war. Notwithstanding the assurances of fiery Gambetta, France has finally lost all hope in the prosecution of a successful struggle. As to Trochu in Paris, he is entirely powerless, and all that he is trying to do seems to be the postponement of the inevitable surrender. The cry of despair rises from all quarters. Something must be done or all will be lost. At this juncture Bourbaki makes the last effort for

France, but fails signally before Belfort, and his shattered army saves itself from annihilation by taking refuge in peaceful Switzerland. Almost simultaneously with this event, the army of the North, in spite of the strenuous exertion of its brave commander, Faiderbe, is utterly defeated; while the army of the Loire, beaten in detail, has has no prospect of offering any resistance to the foe. To complete the catastrophe, Paris falls with a tremendous crash. On the other hand, the Germans, triumphant even beyond their expectation, proceed to reconstruct the fabric of their ancient empire. It lasted one thousand years from its foundation, and having been overthrown by the genius of the great Napoleon, it was thus eventually restored to more than its former greatness by the incapacity of his nephew. King William was crowned the Emperor of Germany in the palace of Versailles.

But where is the sovereign whose dream it was to march to Berlin, dictate peace, return with a large portion of territory secured by triumph over a fallen foe, and as a reward for this service to France was to ask her to tolerate his son on the throne he usurped? The answer is a sad but conclusive one. He is a lone exile in a foreign land. When, in October, 1870, Prince Gortschakoff issued his notes on the Treaty of Paris, it almost amounted to the declaration of war. It recites the successive violations of European treaties, among them that of 1857. Russia wished to increase her defensive power, especially in the Black Sea, hence she disavowed her obligation to the limited enjoyment of

the empire, and invited the Sultan to enjoy equal rights with her. England would have gone to war, but, not to speak of her own decline in power, her trusted ally was utterly prostrated. As to her other ally in the Crimean war, the King of Italy, he had enough to do at home.

Nothing could be expected from either terrified Turkey or incapable Austria. At this state of affairs, it was agreed that a conference between the great powers of Europe should decide all the differences. This congress, which assembled in London, in the early part of this year, gratified every wish of Russia. She has already turned this to account in the furthering of her own interests. She has built many ships of war, and the work is still going on with great energy.

Sebastopol, Odessa, and other principal ports of the Black Sea are being fortified with great care. We know what all this means, namely, the capture of Constantinople ultimately, and the absolute supremacy of Russia in the councils of European nations afterward. Among the events which have taken place in England, the most important has been the abolition of the purchase-system in the army. Taught by the example of France, and fearing a collision with Germany, she proceeded to put her forces in good condition, which was impossible as long as that absurd custom existed. This was not accomplished without opposition. It almost resulted in the fall of the ministry of Mr. Gladstone. Next, we turn to Italy. Rome is taken by the Italian army, and the temporal power of the Pope is forever gone. All in good time

Rome is made the national capital, and that dream of illustrious Cavour, the unification of Italy, is now complete.

Anarchical Spain next claims our attention. In the Duke of Aosta she found her king, but scarcely does he find himself on the shore of Spain ere Marshal Prim, the soldier to whom he owed his throne, falls by the hands of assassins. Ministry after ministry is formed, all to no purpose. Much may be said of her condition, but we will leave young Amadeus to struggle alone with his destiny, and turn our attention again to Paris.

Paris, fighting against whole France, presented us with the spectacle of a ship frozen amid the ice of the polar sea, and its crew, without the means of wintering there, engaged in a desperate contest with nature itself. Such a state of things cannot long continue. Although the provisional government was obliged to temporize at the beginning of this mad revolt, as soon as it rallied its forces it acted with firmness, and punished the insurgents to their hearts' content. The last hours of the Commune of Paris were disgraced by their wanton destruction of those great works of art of which Paris was so justly proud. Well might Madame Roland exclaim, "Oh, Liberty, how many crimes are committed in thy name!" By the fall of France, the republican government is firmly established in France, *for the time being.* We dare not speculate on her future. Who is her president? M. Thiers, the ex-minister of Louis Philippe! This is not an encouraging prospect for France.

Besides, are there not the Bourbonists, the Orleanists,

and the Bonapartists, madly engaged in their selfish intrigues? Her destiny depends a great deal on her president. It will be a real blessing to her if M. Thiers proves himself a Washington to France, but we have reason to fear he will be another Talleyrand, who treated his enemies as if they might be his friends in future, and *vice versa*. In America the San Domingo question is agitating the public mind. The president, although he has often declared that he has no policy opposed to the will of the people, seems determined on annexing the island to the United States, but he is not supported by the people at large. The excitement was becoming greater and greater, when the Administration yielded the point, and the subject was dropped, for the time being; because the West Indies, by their situation, are unmistakably destined at no distant day to form the outposts of this grand republic. The San Domingo question lost much of its importance on account of the Alabama claims, which sought the attention of the nation. This difficulty, together with the so-called fishery question, was the cause of much feeling between the United States and Great Britain. It threatened a war between the two nations; but, after protracted preliminary negotiations, in which the recriminations, evasions, and "assurances of the distinguished considerations" were curiously intermixed, it was agreed that the Joint High Commission should settle all the differences. The result of their labors was the Treaty of Washington, which is justly considered one of the triumphs of modern civilization. By its provisions the Tribunal of

Arbitration is shortly to assemble in Geneva, Switzerland. This august court is composed of the members appointed respectively by the United States, Great Britain, Brazil, Italy, and Switzerland. We have every reason to believe that the difficulty will be satisfactorily settled.

An event which called forth expressions of sympathy from every quarter is the great fire at Chicago, which almost destroyed that empire city of the West. We all know how the conflagration was caused by an accident, how the strong wind rendered futile the efforts of its gallant firemen, how the thousands of people were made homeless, how the world poured its beautiful charity into the devastated city. A circumstance which is particularly deserving of notice is that its inhabitants, nothing daunted by the magnitude of their calamity, set themselves at once to the work of reconstruction. Speaking of the Chicago fire, we should not overlook that great fire which raged in the forests of some of the western States.

The completion of the Mont Cenis tunnel is one of the greatest triumphs of scientific engineering, and an event which well-nigh reconciles us to this year, which has been so full of calamities to mankind. The honor of this great achievement belongs unitedly to Louis Napoleon, Emperor of France, and Count Cavour, the Prime Minister of Victor Emanuel. Cavour's immediate object was to establish perfect means of intercourse between two divisions of the kingdom over which his sovereign then ruled; but its importance to Europe, especially France, was so manifest, that the French

government agreed to pay half the expense, which is about thirty million dollars. It was commenced in 1857, and completed in September of this memorable year. Its length is seven and one-half miles. It was well France shared the expense, for, by the Treaty of Villa Franca, Napoleon III. wrested from Sardinia the rich province of Savoy, which is one of the divisions previously referred to, as a compensation for the aid to her in the Austrian war. At the advent, this year was enveloped in the thick clouds of war. One by one they have disappeared. Now, sinking beneath the western horizon, she sends us her farewell light in the forms of many scientific improvements and higher civilization; but alas! a cloud still obscures a spot on the earth's surface, over which are written the words, "*The Eastern Question.*"

PUBLIC AND PRIVATE SCHOOLS.

It may be universally affirmed that, in every country, public schools were established long after the people were fairly started on their road to civilization. Prior to this period, such learning as was known to the country was chiefly in the hands of priests. At last, a long series of bloody wars has ceased; what had been mere clusters of tents and rude huts are now replaced by more substantial villages and cities; men leave the implements of war for those of agriculture and other useful industries: in fact, all is peace throughout the country. Education of the young no longer consists in mere physical culture, and in the art of war; but some

attention begins to be paid to the cultivation of their mental faculties. Now, for the first time, we shall find private schools established, mainly under the auspices of priests, where children of the wealthy are educated. The time intervening between this period and the appearance of public schools, of course varies with different countries, but in all cases are full of most important events in the history of the mind of man.

It would be a very interesting task to investigate these stages of progress, but, as the object of our present essay is merely to discuss the merits of public and private schools, an elaborate history of their origin will not be attempted. Suffice it, then, to say that, by degrees, the diffusion of intelligence among the people demands better facilities for education than that hitherto afforded by private schools; hence the establishment of public institutions of learning. The design of private schools is to secure to the young a thorough learning in every needed department of science, when such opportunities would not be secured by public institutions.

At the present day, most private schools are founded on the principles of home discipline.

When a child enters a private school, he is, to a certain extent, severed from his own home, and home authority is, in this case, transferred to the school. Henceforth, he is to be treated as one of the children of the principal.

As he who can afford to send his child to a private school must be a man of some property, the child in

question will find himself in comparatively limited, and at the same time quite a select, company. By a select company, I do not mean the individuals composing it will be by nature more morally disposed than the same number elsewhere are likely to be, but that characterized by the absence of common vulgarity, which is invariably found in most public schools. Though the company is thus small, yet it is sufficiently large to enable one to form some idea of the duties and trials of life to come.

A member of such a school as I have tried to describe above, is peculiarly subject to temptations of learning more serious vices than those he may have to encounter in a public school.

Thrown upon his own responsibility, and daily mingling with a limited number of associates, he soon learns numerous little things, in which the bad far outnumber the good.

And then, like a capricious coquette, he will have his likes and dislikes, to whom he usually gives such elegant designations as "good fellows" and "nasty fellows." Thus, he takes his first lessons in unduly extolling or in hating his fellow-beings. But, as he himself is one of the "nasty fellows," he will be compelled to drink the first draught of this world's bitterness.

In this way, definitions of such words as hate, meanness, jealousy, and false honor, and various others of this class, are indelibly stamped on his wild and inexperienced imagination. But all this falls into insignificance when we contemplate the effect on his

morals and after-life of those innumerable little conspiracies which too often constitute one of his chief amusements.

It may be contended that these are nothing more than mere practical jokes, and wholly harmless in their consequence. But when such a view is advanced, we must remember that the disrespect of the child at the fireside has but a step to go to disobedience of the civil and divine law.

Amid all these faults of private schools, as institutions of learning, two advantages secured here are at once so manifestly great as to cause the defects above mentioned to be usually overlooked by their patrons. First, it is only in private schools that a variety of study can be pursued; and, secondly, instruction given is far more thorough there than that is likely to be in public schools. This circumstance is easily explained.

A limited number of pupils being always under the eyes of their teachers, who are generally greater in number in proportion to their pupils than are afforded in public institutions, therefore their scholars receive better attention than in public schools.

Besides this, as the private schools stand only by their reputation, everything is done to obtain this desired object.

Public schools are designed for the general education of the people. The system employed differs in every country, but their fundamental principle is the same. which, briefly told, is as follows: They are founded and maintained at the expense of the people. The necessary

amount of money is raised in the form of taxation, and their administrations are in the hands of officers appointed by the government for that purpose.

Such being the case, every citizen has a right to send his child to a public school in his district.

I have said that, in a private school, the company is select; but here the table is turned. In a public school every grade of society, and refinement, has its representatives, and usually in such numbers as to overcrowd recitation rooms.

Such being the state of things, we shall not be surprised to find that each pupil does not receive as much attention as might be wished. This, no doubt, is a strong disadvantage of public education, and consequently loudly decried by the advocates of private schools.

Admitting their accusation to be well founded, there is another thing in public schools which almost redeems this defect.

Everything is done so openly and impartially here that scholars soon feel that in order to obtain the honors of the school, they must first distinguish themselves in their studies.

This circumstance fosters laudable ambition among them, especially that strong incentive to faithful labor, emulation. Nobody will question that this state of things will have a most beneficial effect upon their character.

Another charge brought against public schools is, that the course of study is not sufficiently extended for

the various requirements of its members.

Those who say this, are thinking only of the interest of a small portion of the community, and not that of the whole, sovereign community.

The mass of people want a simple course of education, which is exactly what pubilc schools purpose to give to their scholar. There is but one road to the field of knowledge, and those who think there are several, will never reach that glorious goal. In a public school, students must pursue such a course of study as may be prescribed; in a private school, studies are, to some extent, at the option of its pupils.

The pupil of a public school, when told what he has to do, in nine cases out of ten concentrates all his energy on the work before him, and comes out of the severe ordeal with something substantial, with which he may begin the arduous duties of life with some hope of success.

In a private school, the case is far different. In the first place, a young gentleman is not sure what studies he will undertake. When at last the important question is settled, he is not pleased with the stern realities of the work. Let us take a case: A young gentleman, besides the regular studies, to which he does not do justice, begins the French, for instance, because it is fashionable, or because he remembers, with chagrin, an occasion when he was laughed at, for writing in a friend's autograph-book "*votre amie*," which elegant phrase was, to his astonishment, translated, Your female friend. By the time he can say "*Comment vous*

portez vous?" without reference, he has had enough of the French language, and turns his weary eye to the German, or Latin, in which he will fare no better.

If the critical history of a private school be written, it will be found that it has sent out by far the greater portion of its students to swell the ranks of that class of persons who know a little of a good many things, but nothing in particular to any extent. I think, however, that the chief merit of public schools lies in the fact that the child is not sent away from home at a tender age, the time when his character, still all chaos, so to speak, is just forming itself into some shape, and with whose completion his destiny is to be fixed.

How critical a period this is for him, no sensible man will question.

It is true, that as he goes to school daily, he sees all sorts of juvenile vices, but he does not associate with their possessors to such an extent as to be influenced to a great extent; and even if he is affected a little, there is on hand a good remedy in the love of his parents. The reason why public schools are not fully appreciated, is because there are so many in the country.

Whatever is abundant is very apt to be slighted. Thus, a man once observed, after profound consideration, that the rays of the moon are more precious than those of the sun, because the former we get in the night, which would otherwise be dark, while the latter comes to us in the daytime, when we do not want any light at all. In order to appreciate fully the importance of public schools, imagine them all destroyed. In the

course of time the people would be utterly degraded, and only a small minority of the people have an opportunity of education, and also that of exercising a most galling tyranny over the ignorant mass of people.

As men in this state are actually dead to the intellectual world, we cannot measure the loss to humanity of those great minds which, though containing all the power of shining as star of the first magnitude, go out of existence as quietly and as little developed as those of the lower orders of creation. To illustrate this, let us refer to the life of the late Professor Mahan of West Point. We need not here speak of his long, steady, and glorious career. We need not speak of his melancholy death, but let us ask how his great mind was developed. His parents were poor, and, in all probability, could not have given to their son a good education; but the brightness of the boy so attracted the attention of Hon. Willoughby Newton, in whose congressional district he was born, that he became a warm patron of the boy, and sent him to the Military Academy at West Point thus snatching as it were from the hands of fate, one of the greatest scientific soldiers of modern times. The relation which private schools sustain to public schools is very similar to that between cavalry and infantry in the army. Cavalry can be employed only on the plains. Infantry can be employed under every possible circumstance. It is true, cavalry does great service, but the fact that it cannot act independently, brings it at once to a secondary rank. The same may be said of private schools.

That an army may, if necessary, dispense with the service of cavalry, is evident when we study the compaigns of Napoleon in Egypt.

The battle of the Pyramids, for instance, was gained only by the bayonets of the French soldiers, against the array which the best cavalry then in the world charged in vain.

In the same manner, public schools can educate the people without any help from private schools. From what has been said, it will be evident that private schools, with all their excellencies as institutions of learning, are but so many squadrons of cavalry, in the army of education; hence we come to the conclusion that the system of the private schools is a strong auxiliary force to that of public schools, but that they ought never to supersede wholly the latter.

JAPANESE EDUCATION AND FOREIGN INFLUENCES.

To the Editor of the Tokio Times:

Sir:—Why do I address the foreign communities of Tokio and Yokohama on this question, which I might more properly discuss before the Japanese public?

Because, I answer, the foreigners are responsible for a great many of the ills of Japan, and also because I like hostile criticism better than silent contempt. I have spoken in the lecture halls of Yariya Cho and the Imperial University. Beginning with the editorial of the *Choya Shinbun* of April 26, 1876, my opinion has appeared from time to time in the *Hochi*, the *Nichi*

Nichi and the *Akebono Shinbun*. The only reason why I am not listened to seems to be because I am a young Japanese and not a grand foreign adviser. So much for explanation.

What is the average Japanese student? In ninety cases out of a hundred he is a young *shizoku*. Roughly speaking there are about 258,952 heads of *shizoku* families, thirteen of whom are females. Their families number about 1,023,315 persons, and we get a total of 1,282,169 *shizoku*, male and female. I have consulted several eminent men and we have agreed that probably not more than one per cent. of the *shizoku* householders can maintain a student in Tokio, though the expense does not amount to a hundred yen a year. Then, if this calculation is correct, we get 2,589 students from the *shizoku*.

The *heimin* (common people) furnish about one-tenth as many as the *shizoku*, let us say 259.

As to son and brothers of officials, there is nothing to guide us in determining their number; so in order to get a fair result, we will say they are 2,152. Then we have a grand total of 5,000 independent students, and the rest must be either private or public charity students. The students of Tokio Dai Gaku are supposed to be independent, but really they are not. The Dai Gaku lends them from four to five yen a month, to be repaid by instalments beginning two years after graduation. The result is that whatever may be said about their food, rags are a proof that their wearer is a student of Tokio Dai Gaku. Most Japanese students are physically and

financially inferior to their English brethren. To make the matter worse they are scandalously improvident. Most of them marry early, without a thought for the future. It is a sad fact that there is many a student now who is fed, clothed and taught at the expense of a suffering people, who has a wife at home, and who consequently will surely leave school before graduation. Feudalism, probably, is responsible for their general improvidence, but I say these cases are inexcusable. They ought to be ashamed of themselves.

Have we an intellectual class? No; for the *shizoku*, if they deserve to be called an intellectual class at all, are an intellectual class of the feudal age and certainly not of the present time. Have we a class of men of leisure? No, again; for the *kuazoku* and wealthy merchants, though in one sense so, are not in the sense in which I am using the word. The former being rich, have degenerated, and having no ambition to better themselves, are doing the greatest injury to the state by the simple fact of their blessed existence. The latter are mere animals, whose only desire is for money. Whatever ambitions they may have, they certainly are not literary, political or philosophical. One might say these are rather sweeping assertions, but I hold to them. With rank, wealth and a great historical name, with hundreds of men perhaps ready to die for him if need be, a *kuwazoku* might become prime minister if he chose to, but his head is empty—so empty that with all these mighty engines of war, his lordship can not even conquer a silver-voiced siren of Shinbashi. This is an

unseemly sight, but shall we fare any better if we turn to the merchants of Japan? There is a smooth spoken and well dressed man, with a fortune of a quarter of a million. He is skillful in accounts, bold in speculation, and cunning in combination; and he might become a finance minister, but he quails before a fearless glance from a penniless student. Ah me, my round of inspection is not a cheerful task. Now, let us look at the professions. A single glance will show how ill provided Japan is in this respect as compared with European nations. We have here a fairly extensive civil service, the army and navy, medicine and surgery, the priesthood and public teaching. I am willing to include the law and the press, although they hardly deserve it. But taking everything in, there is no sort of professional outlook for Japanese compared with what exists in western countries. This is more disheartening still. If my senses do not deceive me, these facts drive me to the conclusion that Japan has a less number of professions, a less amount of wealth and a greater number desirous to compete than England has. Besides, *shizoku*-ship, which supported about a million souls, is virtually abolished, and as if all this were not bitter enough, we have to employ hundreds of foreigners. Shall I weep or shall I laugh? From all these things the conviction is inevitable that the struggle for life of an educated man here is keener than that of the same man in Europe or America.

My round of inspection is ended. I must consider the situation of Japan a desperate one, but still I will

not "give up the ship." But I want trusty captains to navigate our course. I want lawyers to watch over our interests. I want what railways we have to be managed by Japanese. I want Japanese engineers to develop our mines as soon as possible. For the furtherance of all these ends I would give a practical education to Japanese youths so that they might become independent men and finally form that intellectual class which we need. Who will dispute the expediency of what I urge? "I," says Alpha. This Alpha went to America, and again to Europe, and stayed about eight years abroad; and during that time, with his traveling and other expenses, he spent about $15,000 from the treasury of his distressed country. He *walked through* a great many University buildings, and, as he circumnavigated the globe, he considers himself a great philosopher and a powerful thinker. But let us hear what he has to say on the subject before us. He says: "We want a class of men who will carry on original investigations and make great discoveries, and in order to produce them we must give our students a long course of theoretical training. Then, another Huxley, a Darwin, a Tyndall and a host of great men will appear, to the immortal fame of our country. They work for truth, therefore the government ought to support them. As to your practical men, they work for money and therefore they will rise up of themselves. They never do anything great." I suppose, Alpha, you were too busy visiting great cities and feasting yourself; therefore, you had no time to study history. Columbus, Watts, Franklin, Colbert, Thiers, Washington, Lincoln,

—even Hideyoshi in your own country—never went to a university, yet you will not deny that they did great deeds; and looking at their example, I protest that university education is not a condition precedent to great deeds. Government, though it may give scholarships to meritorious students, ought not to maintain supposed men of science; as to real men of science, they will disdain to be supported by anybody. Again, if you ever read Buckle, you ought to know what a mess Louis the Fourteenth made of his attempt at manufacturing great philosophers. You don't know the fact, but it is still a fact, that you and I work for hire as much as my man who blacks my shoes for board and two yen a month. A man who never heard of either Huxley or Sir Henry Maine might kick us out to-morrow and then we must starve. When Mumeda Genziro was about to leave his house, his wife was sick a-bed and his child was crying for food; but his country was in danger, so he hastened to pour out his life blood, having only tears for the sick and the hungry and a poem for posterity. It was during the stormy days when a Fushimi was about to be fought.(?) But to-day, with General Kawaji's policemen to watch over us naughty boys, shall we buy books for ourselves and deny medicine and food to our loved ones? But you tell me,—"You are a lawyer and as a lawyer you are trying to argue away a university." That is a side issue, but for your satisfaction I will answer. Genius either educates itself or requires no education, but mediocrity must imitate; for the sake of mediocrity a

university is necessary, and also because it may possibly have the result of producing one *perfectly educated man*. After that vast achievement, war may cease and diseases may disappear. Beaten on every point, Alpha attempts personalities, and says;—"When you were in America you wrote that Americans ought to be ashamed of themselves for being so practical." I answer, in those days I was as green as you are to-day. "You were mistaken then, you might be mistaken now," he says; and with this Parthian shot, he takes to his heels.

Beta, who has been listening thus far, remarks, "I should like to put two questions to you. First, don't you want a John Stuart Mill for our country?" I reply, there is no hope of obtaining him, but there is a fair chance of getting a James Mill. Remember, John Stuart Mill was not educated by a *pile of dead books*, but by a *living James Mill*. "Well, then, the second question is this. Suppose, according to your theory, you produce say, a thousand civil engineers. On your own confession, our country has no capital and it is also plain that it is a small country. I suppose you will negotiate a loan in Formosa and construct a submarine tunnel to Corea, or what would be better, drain the Pacific Ocean and build a railroad to America. That will be a piece of statesmanship worthy of your great mind." Don't be sarcastic, say I, at the expense of your country. Consider, I am not responsible for having built a grand school house and filled it with beggars for students. But as there *is* a school house, I would not do under its roof what an Englishman has done, and I would do

what the Japanese have not done. An Englishman has taught Latin composition, Cicero's Orations and the Institutes of Justinian, and no Japanese ever taught, for even a single hour, either Japanese law or Chinese law, its source. That same learned foreigner spoke about teaching the philosophy of law to Japanese students and mentioned the names of Bentham, Austin and Sir Henry Maine. But I say Japan has, for example, *no* laws on shipping or patents. Bentham and Austin are to England what Abbott and Curtis would be to Japan. That which is a *practical matter to a higher civilization is theory to a lower one.* While Beta and I are bemoaning over our country's fate, here comes with stately steps that august personage, an English journalist of Yokohama. With utmost kindness and condescension, he pats us on our heads and addresses us somewhat in this way:—"Poor Japan ought to borrow from rich England and develop her resources; or better still, you should open yourselves to the world; then the foreigners will do all that is needed for you. But as you have no good system of laws, we shall continue to govern ourselves and that will take just so much burden off your hands. Then as to railways"—Stop, I interrupt him; only yesterday, I asked a tracklayer on the Shinbashi and Yokohama road whether the tracks were kept so finely in England as here. "We could not afford to keep them so," replied the honest Briton. Recalling my old lessons in logic I draw this syllogism: All rich countries keep their railway tracks in fine order. England cannot afford to

keep her railway tracks in fine order. Japan can afford to. Therefore Japan is a richer country than England. So, again, the study of dead languages, unnecessary for English students according to Herbert Spencer, is necessary to the Japanese according to a graduate of Oxford. Warren Hastings ruled India well and perhaps you, to whom I speak, would consent to step from your editorial desk in Yokohama and rule Japan. No, I am for home rule. I care little for your fine railway tracks, and don't want your dead languages in our schools; nor yet you for our prime minister. "Keep your temper, my friend," here interposed Beta:—

> "They that have done this deed are honorable;
> What private griefs they have, alas, I know not,
> That made them do it; they are wise and honorable;
> And will no doubt with reasons answer you."

"These things, though they appear so foolish to us young men, may be parts of a vast and mighty scheme of education planned by a great Englishman for the benefit of our beloved country." The English journalist was so much pleased with this speech that he instantly offered Beta a position as printer's devil in his office. But for my part, I persisted in reminding him that he failed to take into consideration the strong element of national feeling in Japan, which would never consent, no matter what sacrifices of comfort or life might be entailed, to have foreign influence permanently imposed upon us;—until he flew into a kind of ponderous rage and went away spluttering oaths and warnings.

And so, in spite of all opposing arguments from my countrymen or from aliens, I still hold my belief as to the inexpediency of conferring a too elaborate education upon Japanese youth, and trusting to foreign aid to get us out of the difficulties into which the false system of training is leading us. And my conclusions on these points may be summed up as follows: Most foreigners in Japan, together with thousands of Japanese, *can not* or *will not* see any difference between England and this conntry; so they always reason somewhat in this way:—Prof. Huxley is a great man. He says that certain subjects must enter into the education of an English student, therefore the same subjects must be taught to all young Japanese. Moreover, thousands of Japanese who came in contact with foreigners either succumb at once to their imperious influences through their own want of firmness or self-respect, or are gradually overpowered by a stubborn force that proves too heavy for them to resist. And all this while, the hard-worked masses of Japan are supplying the funds which form the capital for a few to trifle with and make pretense of progress while they alone suffer. If these simple truths are not soon recognized, I see nothing but *ruin* before us, and that at no distant day; and I implore the young men of Japan, in whose hands rests the true destiny of our country, to rally against the army of fools and achieve a rescue before it is too late.

YOSHIKAZU ENOUYE.

ERRATA

(Mere errors of punctuations are not noticed here)

PAGES						
6,	4th	line	For	"religions".	read	"religious"
"	18th	"	"	"adopting"	"	"adapting"
7,	10th	"	"	"Shelly"	"	"Shelley"
"	18th	"	"	"Worcestor"	"	"Worcester"
10,	9th	"	"	"Aigo"	"	"Eigo"
15,	24th	"	"	"striken"	"	"stricken"
33,	7th	"	Omit "has"			
47,	19th	"	For	"son"	read	"sons"
48,	15th	"	"	"*kuazoku*"	"	"*kuwazoku*"